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ABSTRACT

Noting that the degree to which the concept of ethnicity is understood and taken into account at all levels of educational planning is the single most important factor in the success of programs designed for the education of ethnic and socioeconomic minorities, this paper discusses the concept in general, then outlines the components of an in-school program that was intended to meet the needs of students ethnically divergent from the mainstream of a society. The paper begins with a discussion of ethnic diversity within a nation or society, then addresses what a nation or society can do with that diversity. It next offers several approaches that teachers of language and literacy can use in dealing with ethnic diversity, noting that the attitudes these approaches represent range from ideals of uniformity to those of diversity. Following a discussion of the individual and ethnicity, the paper presents a review of one school's efforts to develop a publication program to deal with its various ethnic groups. It examines the educational principles upon which the program was based, sets forth the essential ingredients of the publication program, describes the three types of publications prepared, and presents some of the problems the program encountered. (FL)

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ETHNICITY, LANGUAGE AND LITERACY

Developing In-school Reading Resources to Provide for the Linguistic and Ethnic Needs of Students in a Multi-cultural Junior High School

A paper for the Twenty-eighth Annual Convention of the International Reading Association, Anaheim, California, May 1983.

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ETHNICITY, LANGUAGE AND LITERACY

ETHNICITY

Ethnicity is a concept as yet little understood by educators. The degree to which the concept is comprehended and taken into account at all levels of educational planning is the single most important reason for the success or failure of the various programmes adopted for the education of ethnic and socio-economic minorities. This paper, accordingly, concentrates upon this concept of ethnicity.

And in doing so, it both sets a context for what Mrs Lindberg has been speaking of, and leads directly to the specific response of developing an in-school publication scheme to meet the language and reading needs of a school ethnically divergent from the mainstream of a society.

The richness of the ethnic diversity that is possible within the culture of a single society is well illustrated by the massive size of the recently published American Encyclopedia of Ethnicity[1], compressing as it does between Aleut and Zuni a massive cross-section of the world as it is and, too, as it was: for with each ethnic group comes its history as well as its own view of its place within contemporary society. I mention the historical aspect since it provides a clue to the dynamics of an ethnic group[2]; i.e. a group of people who see themselves as culturally distinct in certain matters of great importance to them from their neighbours; who perceive themselves as somehow embodying a tradition of some antiquity (and whether this history is real or mythic makes no difference); and who are unlikely readily to agree that they as a people could or should proceed to oblivion in the future.

Integral to an ethnic group's self-awareness and to its assertion of its own distinctiveness is a language of its own. Sometimes the language has been lost. Sometimes the ethnic tradition is a home-grown one and shares the nation's language. In those two latter instances the ethnic group will assert itself to its fellow nationals by means of consistently distinctive variants in syntax or lexis or - and perhaps more importantly - in distinctive uses of English that reflect and reinforce the life and the values of the ethnic community. For example, you are no doubt familiar with the research into the grammar of Black American English(3). In New Zealand, curiously enough, many of the Black American expressions current on the TV screens become part of the registers of social intimacy among Maori and Pacific Polynesian working class youngsters, and their use helps to convey solidarity with their community.

But what is a nation to do with this ethnic diversity? This is the question that those in power and authority squarely face particularly us teachers of language and literacy with. And it is a question of especial sharpness in societies which, like most of those represented at this conference, have a single dominant ethnic group which sets cultural and social and economic parameters for all of the nation's other ethnic groups and which is the sole tradition of identity for most citizens. This majority of citizens therefore, because of their lack of experience at depth with other ethnicities, find it hard to accept other cultural identities as acceptable expressions or humanity or of national character.

APPROACHES

Let me attempt to summarise briefly the major differing approaches available to most teachers of language and literacy in dealing professionally with the fact of ethnic diversity. I shall express these approaches as questions to which actual school programmes can be viewed as attempted answers;

. should language and literacy teachers use their skills to manipulate children into a linguistic and a cultural assimilation to the dominant ethnicity? i.e. should schools assist in the suppression or reduction of cultural variety within a society?

. should the teachers seek to help, encourage, maintain - even employ in their teaching - the children's own ethnicities and languages? i.e. should the school help to sustain diversity within a society's culture?

. should teachers seek to train students to be bi-cultural and liguistically bi-dialectical? i.e. should the child be encouraged to keep her nurtured self and language home and to acquire the dominant ethnicity and language variant for school and public life,

. should teachers assist in the development of a new unified national culture and language comprising selections from all the ethnic and linguistic groups? i.e. should national survival be seen to depend upon some kind of cultural/linguistic uniformity? This view will sound very familiar to those of you with some knowledge of Scandanavian history or that of comptemporary Africa[4].

This range of attitudes goes from ideals of uniformity to ideals of diversity. And whichever view you find most congenial, you will be pleased to discover some support from ethnic minorities!

But, of course, it may be that as reading teachers we could simply decide to side-step the issue of ethnicity, and to allow the practicalities of the situation we are in to determine the matter; namely, that we are hired to teach children to read in English, and since research is suggesting that children can read with understanding printed language very different from the oral English they customarily hear, we will do our work to promote literacy with whatever tools and methods we have and to hell or to tv with the wider issues and consequences.

ETHNICITY AND THE INDIVIDUAL

But let me lay before you a few propositions that may help to clarify what - even if you adopt the approach of staunchest pragmatism - is involved inevitably and unavoidably in your teaching in a school where there is any degree of ethnic divergence from your society's predominant ethnicity or in a school where there is ethnic diversity.

Firstly, none of us is simply and purely an American, Kiwi, Aussie. Each of us is the creation of our upbringing and subsequent experiencing. So each of us belongs to some ethnicity(5), i.e. we belong to some particular group within the overall culture of our society. Since our societies are so large,

and the range of life opportunities within them so great, it is quite impossible for an individual to be the quintessential embodiment of that abstraction, our national culture. Such critters cannot be. Even, say, a Californian-originating president is as much a product of a peculiar and unique cultural environment as is a Cajun or Athapascan, and as limited by that background.

Each of us is scarcely even conscious of our own ethnicity until we meet someone's ethnicity which is noticeably different, even though they too have grown up in the same society as ourselves. Then we may begin to understand that there are many ways of being, say, an American human being. And we may begin to understand how deeply we are the creatures of our cultures, how much, the precious individual uniqueness of each of us is the sum of the glorious complexity of our individual cultural programming. We may begin to understand that our inner being does not easily nor rapidly change. We may comprehend how deeply true is the platitude that we each live in a condition of tension between the culture of the group that has made us and our own individuality. And we may perceive that even though children are resilient and adaptable, even for them too the screw of the tension can be turned too tightly, say by a demand for assimilation to a cultural identity seldom encountered at any depth outside the classroom, or by apparent scorn of the home culture by teachers. Then in children the so well known symptoms of stress may appear - truancy, vandalism, dropping out, failure, reluctance to learn, misbehaviour, self-mutilation, physical illness, depression, or worse.

Most society's seem to have a pecking order of ethnic groups. Those that enjoy the greatest wealth of opportunity, of power, of control over lives, customarily present through the media and schools their ethnicities as being desirable, good, the truest expression of what it is to be human. The impoverished, dispossessed, left-out, oppressed are regarded as being at least in part the victims of their own inadequate ethnicities. And so teachers often automatically perceive their duty as to get the child's ethnicity the hell out of him for his own good, of course, of course. Minority ethnicity has become society's newest original sin. Some educational programmes attempt to treat the symptoms of social inequities as revealed in children at school in isolation and as separate entirely from the actual deep-rooted problems of society.

The kinds of English each of us here speak link us clearly in our hearers' ears with some identity-confering group(6). I want to present this idea to you - if a minority ethnic group child cannot read or is a reluctant reader or is still well below the level of classroom competency by junior high school grades, a contributing factor could be that she has noted that what she has been given to read is so different from the language she is used to hearing that she cannot pick up anything that links the printed page to her own self. The links she is failing to discover may be not so much to do with sentence structure and vocabulary but rather to do with connotative meaning, style, narrative structure, the social and cultural assumptions the text draws upon. And her failure in reading may be a response to a long series of encounters with texts that have failed to include her sort of people, her sort of life in their topics and characters and implicit value systems in any honest, accurate, positive or meaningful way. Then surely the child may justifiably

conclude that literacy is another vehicle for social and cultural control and oppression. Yes, yes, I know that some good ethnic children's literature is available - but how much? And how widely is it used?

The final proposition I want to set before you is that eminent linguists(7) and cultural anthropologists seem to be telling us that no language or variant of a language, no ethnicity can of itself prevent a child from learning. Therefore if minority children are not doing as well at schools - and mostly they are not - then the fault must primarily lie with the schools(8), and not with the children nor their homes. And to take the logic a step further - why should, then, any teacher wish to alter a child's English (and you know that I am not discussing fostering natural development) or to tinker with a child's ethnicity? Can anyone justify any attempt to pre-empt a child's future choices as to the kind of person she wants to be? Is it that such teacherly attempts emerge not so much from deliberate choice as from ignorance of this whole matter of ethnity?

A CASE STUDY

I want to present to you some conclusions of a group of teachers we work with, the guidelines for educating in a multi-ethnic environment that we have drawn up and - and perhaps more usefully - how we came to these views, and how we were inevitably led from our interpretation of the facts of the local community to providing our own reading materials for our students.

The Facts:

New Zealand schools use a set of normed reading tests[9]. Whereas an average group of New Zealand students attain scores between the 25th and 75th percentile with a mean of 50%ile (i.e. the normal curve), our incoming students at grade 8 score a mean of just below 25%ile in comprehension and a mean of about 18%ile in vocabulary. Such results remain consistent over the years with a slow long-term decline being apparent. Public examination results in English at grade 10 over successive years confirm that this is indeed a persistent pattern which schooling does relatively little to alter.

Many explanations have been advanced by teachers to explain these kinds of results, and the kinds of explanations will be familiar to teachers of other countries.

Since our particular school's population is over 90% non-European (i.e. New Zealand Maori and Pacific Polynesian in ancestry), a popular explanation has been that the children's English must be a second language to them. However, research by professionals reveals that only some 10% of Maori school age youngsters[10] in our area are fluent either in comprehending or speaking Maori and most are monolingually English-speaking. Research by a teacher in a neighbour high school[11] showed a more complex situation among children of Pacific Polynesian descent. Each island group showed its own pattern of which languages were used in the home, and there were differences in the apparent impact of this pattern upon tested English competence. And although most students said they were to some degree bi-lingual, most used English in conversation with their own age group, and few had acquired English as a second language.

Socio-economic differences[12] have also been advanced as a reason for our students' lower reading scores, the implication being that working class families offer a poorer learning environment. Professional researchers confirm that the local area's families are virtually all of the lowest socio-economic groups as defined on common New Zealand social scales[130]. But the case is not as simple as that fact makes it seem. The reading attainment on the normed tests shows differences in means scores and standard deviations gained by the three major ethnic groupings - European, Maori, Pacific Polynesian. As the Polynesian proportion of the school rises, reading and public exam results lower. The fact that most of our students are both working class and Polynesian reinforces the conclusions of a New Zealand sociologist who coined the term 'eth-class'[14] to summarise the growing evidence that in New Zealand the lowest SES groups are largely composed of Polynesians, so that ethnicity and SES at the lowest ends of the SES scale run together and therefore socio-economic group cannot operate as an independent variable. In short, the SES versus culture dichotomy is as false as the attempt to separate nature and nurture in the human being.

Independent research on teacher attitudes[15] in the elementary schools of the local area revealed that most teachers regarded Pacific Polynesian children as better in English than Maori children. Teachers may be responding to differences in attitudes to school work that they see or think they see between Maoris and Pacific Polynesians, or they may be, in Maoris, rejecting the kind of English that expresses the Maori ethnic self-awareness.

Maori and Pacific Polynesian attitudes towards education[16], especially as summed up by their own educators, are on record and cover a wide range of attitudes, though most express some wish that schools would adapt themselves far more to the needs of Maori and Polynesian children.

Among the facts we had to take into account is the history of official intervention in reading in the contributing elementary schools of the area. Such is the simplicity of the official mind that Otara has been subjected to a series of reading programmes as if reading and language could be isolated from the rest of learning or life. The programmes have been of three main[17] kinds. Some have treated all children as if they were learning English as a second or new language and based the programme around structural drills and simple shared book experiences. Marie Clay's approach, although founded upon proven successful teaching methods, has not been so widely introduced because of the requirement of extra staffing. Where it has been used, schools do not necessarily have to switch to methods or texts that relate closely to the children's cultures. In recent years a programme that involves parents and teachers in short daily individual reading sessions has been developed. It is sound psychologically but much less sound in its reading methods. Neither of the latter two programmes have attempted to liaise with secondary schools. And both are too recent for their students to have reached us.

On the whole issue of how far, if at all, a child's ethnicity or eth-class membership affects a child's school learning we found the research literature replete with contradictory findings often based on poorly devised or conducted research or research conducted on too few children over too brief a space of

time. However, enough research[18] here and overseas, observation by experienced teachers, and published views of Maori and Pacific Polynesian educators suggested that there were indeed factors working more strongly among Maoris and perhaps among Pacific Polynesians than among Pakehas. These factors appear to operate at various levels. We noted for instance - and no comprehensive statement of these factors is included in this short paper - the impact upon interest in school work of the essentially social and oral orientation of Polynesian and Maori cultures. We noted the radical significance to them of co-operative learning and work. We noted a range of experiences that children were more likely than middle class and Pakeha children to have had, such as participating in a network of care for younger siblings. We sensed, rather than could prove, a need for more holistic learning experienced at school[19], and a need for adequate time to come to grips with new learning. We noted what seemed to be the key importance of personal relations - child to child, child to teacher. We noted an urgent need among many students for affirmation of and support for their cultural identities from the school.

In language, although some small differences especially between Maori and Pakehas can be detected e.g. different, primary interpretations of words such as family, house, cousin, and of non-verbal communication, it is the impact upon language and attitudes towards language that emerge from fundamentals of the eth-class experience that are the more noteworthy. Reference has already been made to language as an assertion of group membership, as a claim of belonging, and the need many children seem to feel for reading that affirms and confirms the self.

Equally of significance is the complex of attitudes

towards school that is found in the community, an attitude composed of hopes that school will help children to good things of our society, disillusionment with what it actually does with and to the children, even a bitterness among some parents at the perceived denigration of minority ethnicity by schools as they function as the instruments of oppressive, ethno-centric authority. There is some real despair or cynicism about the schools' relevance to life not only engendered by rising youth unemployment but by the failure of the education system to involve minorities in its decision-making.

The variance of the reading scores, then, we see as reflecting the vitality of eth-class consciousness and lifestyle. And this is the more so as the normed tests in no way tap the language knowledge of our children that evolves from the experiences of their own lives and cultures.

Educational Principles:

The major educational principles[20] we derive from the facts are similar to those of any comprehensive multi-cultural education statement. Our basic educative aim is to strengthen each child's being, to help her find her own identity, to encourage language development within the child's own English exactly as one does within the prestige dialects. We want to bring the richness of the children's experiences (i.e. their ethnicities) into the classroom as much as we can, not just as starting points for teaching programmes but as sources of content, teaching methods, illustrations. We seek that children should be able to learn in their own ways, that teachers should be learners too. And that each part of school organisation and life

should reflect a multi-cultural commitment. We want positively to sustain ethnic diversity of our nation, as we see in it hope for the evolution of a society that can tolerate indeed rejoice in its own cultural richess, can value perspectives of other minds, can want its citizens to grow continually as people, can accept the risks of the future with an equable confidence, can learn to listen to the beings of other peoples as mediated through their language(21).

In order to realise even a fraction of these aims, a programme of sustained innovation and adaptation of the entire school has been carried out over the past many years. These have provided, for a New Zealand school, a unique context for the kind of literacy and language programmes we are discussing with you today. The innovations have included increasing opportunities to integrate core subjects in grades 8 and 9 and even beyond. The setting up of mini-schools within the school based upon the Maori and Polynesian concept of the extended family and care of the young in order to provide stable personal relations and a more stable learning environment, and to ensure that each child has a firm feeling that part of the school belongs first and foremost to her and her friends and family. There is a major attempt to relate school work to the home cultures and life. Evaluation systems, notably in language, have achieved a wide acceptance among the students and community. The in-school publication programme is but one recent out-growth for a whole complex of adaptations of the traditional high school.

AN IN-SCHOOL PUBLICATION PROGRAMME

This programme began in response to the simplest query from reading and language teachers - where does one find texts that can at all fit with such ideals of education?

Where are the texts that portray our children's lives and in language and in a style of writing that appeal to them?

So few are available that we have inevitably come to accept the responsibility of developing our own programme of in-school publication. What follows is a quick survey of what we have learned about such a programme from our experience over the past three years.

THE ESSENTIAL INGREDIENTS OF A SCHOOL PUBLISHING PROGRAMME

1 A clear definition of the target readership is the priority. In practical terms for us this has meant children with reading levels measured on individual reading attainment tests from pre-reader to reading ages 9 or 10, i.e. up to a level where independence is developing in using the usual texts employed at Junior High level. Children below R.A. 10 require texts that are intelligible in that their words are easy to recognise or easy to learn; the sentence structures are uncomplex an syntactically clear. The texts need to have some feeling in their tone and style of narrative of an oral story telling. Their topics and characters, their themes and settings, their situations and plots must be of interest to or significance for the intended readers. And the texts need to be enjoyable.

2 Any publications have to fit into the school's multi-cultural educational philosophy and into the language and reading programmes. And with each publication the intention has to be kept in mind that we are providing a bridge from the cultural world of the child with its strong oral domination to the more alien worlds of books, to help the child experience even in limited fashion the pleasure of reading and to feel the tug of fiction upon the imagination and the emotions, to sense the imagery of realities caught in printed words. We, further, have not overlooked the potential of culture sharing through even this simple form of literature(22). Pragmatically this has meant constant editorial oversight of every detail of the publication programme

3 Some kind of teacher education programme is essential. Otherwise the purpose in producing the texts is blunted, the aims of the programme lost is a miasma of misuse and misapprehension. Teachers need to be led to question their assumptions about such matters as correctness of language, how to promote language and literacy in all subjects of the school, to comprehend the ways ethnic difference may affect language and literacy learning, to learn the distinction between prescriptive language teaching and fostering individual language growth.

4 If a school wants a publication programme, teachers and any ancillary helpers need time to do the work in. Even a few hours a week, however, makes a start possible.

5 The programme requires a secure financial base. Paper is expensive. Almost irrestibly any in-school programme will be led into trying to sell its products to other schools simply as a way of obtaining a continual flow of income to finance the on-going programme. But whatever way it is done, future income needs to be predictable so that publishing priorities can be established.

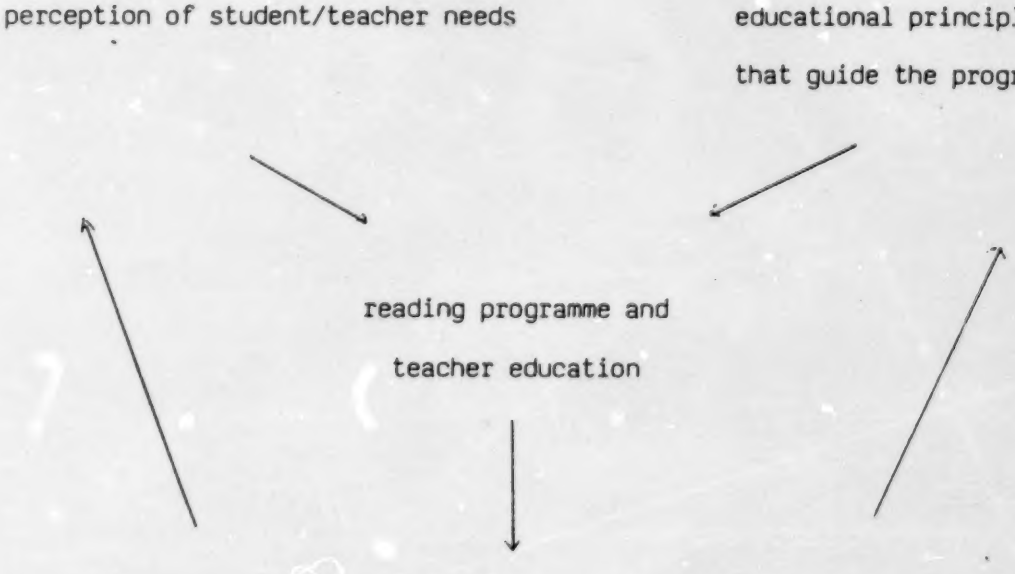
6 A school, however, does not need much complex or expensive equipment. It is a great boon if a second hand offset printed can be purchased - they are not very dear. A simple stapler and guillotine, and very simple equipment for paste-up and layout are needed. The processes actually involved in publication - in adition to writing and illustrating - are typesetting, layout and paste-up of the type setting and illustrations, printing, collating the printed pages, stapling them, trimming them. Some of this can be jobbed out.

7 A network of helpers within the school and community is essential, not only to share the many tasks and the heavy load of work, but also as a way of getting staff, student, and community involvement, interest, support, cultural and other expertise.

8 We have sought to make evaluation part and parcel of the step by step process of developing an individual text and putting it into the reading programme. The students are the final arbiters of whether an individual text shall be included, and where practicable their advise is sought at the draft stage before a manuscript is typeset. The kinds of evidence of

success of the publishing programme as a whole in promoting literacy that we look for is in each class a lift in interest in reading, in the willingness of children who have begun by reading our texts to go on and read other texts. We do this rather than rely upon group reading tests because such tests, as was mentioned previously, must reflect very complex and wide-embracing cultural and social realities and attitudes related to the state of society as a whole rather than to anything an individual school may have done. We are, it is quite certain, seeing benefits from our programme. And, I might add, we are already aware of the dangers of the language and situations in our texts becoming dated, have faced the necessity of a never-ceasing supply of readers - if this is possible.

Our evaluation method can be diagrammed thus:


perception of student/teacher needs
educational principles that guide the programme
reading programme and teacher education
continuous evaluation
(including input from outside the school)

In short, simple research, evaluation and the production of reading materials go on as a single process.

9 All of the above requires some kind of information flow to and from the rest of the school's staff, educational administrators and authorities, not least because such a programme requires as much support as it can get.

THE THREE KINDS OF PUBLICATIONS

We have found it necessary to provide a three part publishing programme, each part needed to support the other. None has proved to deserve priority over the other two.

The Kahurangi Readers	Classroom Texts	Teacher Education
pre-reader to R.A.10	R.A. 11+ for normal	to explain, to encourage
(35 are in process)	classroom use	discussion
	(- 2 novella	(- 2 handbooks on reading
	- 3 anthologies)	- 3 monographs on language
		and multi-ethnic education
		- 1 teacher's handbook with
		one of the anthologies)

Now other language departments within the school are beginning to produce their own readers e.g. in Maori. And the elementary schools in the area are asking for Kahurangi Readers at a level appropriate for their students.

PROBLEMS

In this publishing Garden of Eden there are not so much serpents as a shortfall of fig-leaves.

You are likely to find somewhere in a school's internal and external hierarchies of control people who do not grasp the need for the programme or who oppose the programme because of a dislike for the ideals of multi cultural educating. Ambitious educators and bureaucrats everywhere are addicted to the metaphor of the clone - the closer children can be imagined to resemble one another and previous generations, the more comfortable such a person is and the simpler programmes can be to administer. I offer instead the metaphor of the expanding universe - everyone and every group expanding perpetually to newness, all within the same space-time continuum which represents all embracing national and world cultures themselves continuously grow in complexity. (Please do not raise the question of big bangs.)

Working with a community is seldom easy for such an institutional thing as a school. It's hard to get writers or artists to produce work to fit in with the demands of the school's programme. It's hard to learn to talk with elders of another culture in the position of neophyte and learner. It's often hard to explain to parents that their expectations for their children are unreal and that the programme is not designed to water down educational standards but to diversify what is offered at school with the hope of ultimately as high educational attainments as each child is capable of achieving in themselves.

It's hard to carry on a programme over the years with changing administrators, teaching personnel, timetables and other vicissitudes of school life.

It's above all hard to convince other schools that home-produced products may be better for their students who are similar to the ones at our school than the more polished looking commercial products or those of a lavishly-funded programmes of the Department of Education.

But the people who have not had to be convinced of the virtues of the programme are the children who read the books and the teachers who have offered their students these books.

The printing press is used not solely by us. The pace of production remains frustratingly slow, far far outstripped by the need.

IN CONCLUSION

It is easy to become elated by having had an educational idea. It is easier yet to allow one's self to become convinced that your idea is the salvation of the reading world. But we know very well that our reading and publishing programme is built upon very simple and very old ideas:

- children are their own best teachers of reading - the more they read, the more they grow in reading competence,
- the more interesting and enjoyable the reading material is, the more the child will want to read it, and for many children interest in reading first comes from being able to read words of power (The Ashton-Warner

principle) and being able to read about familiar people and places and events,

- reading texts that reflect and foster the child's self, the child's culture, are helping build up within the child a confidence in herself and in herself as learner, and are telling the child that the school recognises and welcomes her and her ethnicity, and that the school is wanting to be a community in which all the cultures and the people of the community are equal.

There is a final question that I unfairly simply want to leave with you, a question that has haunted all we have said today. It is this - does teacher intervention, after the first few years of schooling, actually help or can it more often hinder the child's language growth? Can all that we have been saying be summed up as a plea for a school environment of freer opportunity for children's natural growth and for stimulations to that growth that are less shaped by adult assumptions about the adult that the child ought eventually to become?

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18 e.g. Cognitive Style, environment and school achievement, Harker, Massey University Education Department, N.Z. n.d.; Talking Past each other, problems of cross-cultural communication, Metge, Kinlock, Victoria University, 1978; The Maoris of New Zealand rautahi, Metge, Routledge and Kegan Paul, 1976; Inclusive Versus exclusive interaction styles in Polynesian and European classrooms, Graves N., South Pacific Research Institute, 1974 N.Z.; Culture's influence on behaviour, Serpell, Methuen, 1976, Britain; Culture Behaviour and Education, a study of Hawai'ian-Americans, Gallimore, Boggs, Jordan, Sage Library of Social Research, 1974 U.S.A.; 'Participant structures and communicative competence: Warm Springs children in community and classroom' in Functions of Language in the classroom, (eds) Cazden, John, Hymes, Teachers College Press, 1972 U.S.A.; The Politics of literacy (ed) Hoyles, Writers and Readers Publishing Cooperative, London, 1977.

19 The most vivid presentation of this need is in a novel, 'Maori Women' by Hilliard, Hale/Whitcombe and Tombs, 1974, N.Z.

20 A useful summary of multi-cultural educational principles as they apply to language teaching is in preparation for publication from the 3rd International Conference of teachers of English; a useful New Zealand summary is in Towards Partnership, the report of the Committee on secondary education, Department of Education, 1976, N.Z.

21 'Cross-cultural, cross-national education: the greatest resource?, Bickley, in Culture Learning Institute Report Vol.5:4, East West Center, 1978, Honolulu.

22 Culture Learning Through Literature, Amirthanayagam, East West Center, 1976, Honolulu.